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THE
MISSIONARY MAGAZINE

AND

CHRONICLE:

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THE
Missionary Magazine
 AND
CHRONICLE.

NORTHERN INDIA.*

THE LONDON MISSIONARY SOCIETY has now been labouring in Northern India for more than forty years. It has occupied several most important Stations, and, with other sections of the Church of Christ, has proclaimed the Gospel to the idolatrous population with which the country teems. It has done its work amid peculiar difficulties; and it is owing to these difficulties, not to inefficiency of its agency, that it has reaped comparatively little fruit from its long-continued toil. In Southern India there exist the tribe of Shanars, and numerous communities of Pariars, who have welcomed the Gospel almost without fear of harm. But in Northern India, Christian Missions meet the full strength of Hindu self-righteousness, of caste-pride, of priestly domination; and each convert has to burst through many barriers before he obtains a secure entrance into the Church of Christ. In this portion of the great continent of India especially, the success of Missions should be measured by the obstacles which they have overcome.

The principal Mission of the Society has been maintained in the city of CALCUTTA. Its position as the head-quarters of the English Government; its vast population of nearly 400,000 souls within the city boundaries; and its powerful influence over the whole country, show the necessity of making it the seat of strong and efficient Missions. No less than six Missionary Societies and Churches are located here, employing a staff of about thirty Missionaries, of whom usually seven belong to the London Missionary Society. Since the year 1818, one of the Missionaries has been pastor to an ENGLISH CHURCH and congregation, which for several years has had a hundred and twenty members in communion, with a congregation of usually two hundred and fifty persons. This Church has long since paid all its expenses, shared heartily in the Society's labours among the heathen, and contributed largely to its local funds. *Preaching to the heathen* in the Bengali language has always been a principal feature of the Mission, which has regularly maintained three bazar chapels for that purpose, and has had the use of two more belonging to other Missions. Usually four of the Society's Missionaries are wholly or partially engaged in this work; but for many years it has been the principal employment of the Rev. A. F. LACROIX, the Society's oldest Missionary in India, whose excellence as a Bengali preacher is acknowledged on all hands.

The *Native Christian Church* is located in one of the suburbs of Calcutta, called BHOWANIPORE, which contains a population of about 20,000 persons.

* Supplied by the Rev. Joseph Mullens.

It consists of nearly fifty members, with a congregation of about a hundred and fifty persons. For the last three years it has paid all the common expenses connected with its place of worship, and also the expenses of a bazar chapel for the heathen. At Bhowanipore is located the large INSTITUTION for educating native lads in the English and Bengali languages. In former years it had more than 600 scholars and students; but various causes have reduced the number to 400. Nearly all these lads are Hindus. They receive from the three Missionaries who conduct the Institution, and other Teachers, an excellent education in general subjects of knowledge, and have specially pressed upon them the paramount claims of the Word of God. Great numbers have learned the Gospel; many have been convinced of the folly of idolatry; a few have had their hearts changed by Divine grace, and have been led, amidst the greatest difficulties, from their heathen relatives, to confess their faith by being baptized in the Saviour's name. Twenty-eight young men have been so baptized during the last seven years. They are members of the Native Church at the Station; nearly all support themselves, and two are labouring most efficiently as Native Preachers. An excellent *Boarding School for Christian Girls* has been maintained in the Mission, the children of which have been principally supported by kind friends in Scotland, Liverpool, and other places. In several cases their Christian education has been blessed to their conversion; and they have exhibited a consistent Christian example to their native sisters. Recently Mrs. Mullens has secured the unusual opportunity of establishing good schools in Hindu families, and has obtained about forty scholars. The steady maintenance of all these means of usefulness is accomplishing much towards the enlightenment of the idolatrous population amongst whom the Mission is placed.

Thirty years ago, a peculiar work of grace led to the establishment of two Native churches in some villages in the rice district, about twelve miles south of Calcutta. In one village, Rammakalchok, the first convert, a most excellent man, gave up his temple to the Mission; it was taken down, and its bricks employed in the building of the first Christian chapel in that district. The two churches contain 112 members, and 300 Christians under instruction. Sprung from idolatry, limited in knowledge, and influenced by old habits, they have not exhibited strongly the fruits of the Gospel, and have given their pastor, the Rev. W. Hill, some trouble and anxiety.

Another station of the Society was located, in 1822, at the town of BERHAMPORE, on the River Hoogly, about a hundred miles north of Calcutta. Here, also, the Bengali language is spoken. The late Rev. Micaiah Hill, who commenced the station, long maintained two excellent boarding schools; and, by constant preaching, both in Berhampore and the neighbourhood, he endeavoured to bring the heathen to Christ. At one time he indulged a strong hope that large numbers would forsake their idols. A stir was created among the people, a new sect sprang up, professing to worship only one God, and to put away the laws of caste: Mr. Hill found ready access to them; but spiritual pride, their false teachers, and the bad conduct of an unfaithful catechist, frustrated his hopes, and hindered the work of God among them. At present, the Native church at the Station contains only sixteen members. Mr. Bradbury, who succeeded Mr. Hill, itinerates extensively through Berhampore and the dark districts around it.

The great city of BENARES is another Station of the Society. It is the most holy place in Upper India, where Siva is said to dwell, and whither many thousands of the people travel on pilgrimage every year. It contains a permanent population of 180,000 persons, nearly all Hindus. In this sacred city there are more than a thousand temples, some of them beautifully ornamented with gold, and figures carved in stone. One temple, with extensive courts, is inhabited by about four hundred monkeys. There are ten Missionaries in Benares, of whom three belong to the London Missionary Society. The intense bigotry of the city, and the zeal displayed on behalf of Hinduism, prove to be strong obstacles in the way of the Gospel. In the heart of the city is an Institution, similar to that in Calcutta, in which a Christian education in three languages is given to 212 scholars, and from which several converts have been baptized. Last year the Mission sustained a great loss in the death of Mrs. Buyers, who was worn out by the troubles and anxieties which sprang from the rebellion. Our departed friend did great good among the native females, and in her school for girls, which contained 40 scholars. The Gospel is faithfully preached in the Native languages to the heathen by Missionaries of all Societies; but comparatively few have yet received it to the salvation of their souls.

The important city of MIRZAPORE is another Station of the Society. It stands on the Ganges, thirty miles above Benares, and is a place of great trade and wealth. The Mission stands on the east side of the city, and covers a large space of ground. It includes a large Christian village; an English school; a school for girls; Native and English churches; a bazar-chapel for preaching to the heathen, and a valuable press. Both Benares and Mirzapore were in great danger during the rebellion. The Missionaries had to hide their property, to bury the press, and prepare to flee. But the kind care of God was over them, and amid unusual peril kept them in safety and in peace.

The last Mission of the Society in Northern India is situated among the slopes and spurs of the Himalaya mountains, in the town of ALMORAH. It stands in a beautiful country of hills, and vales, and pine forests, and its Native population of "hill people" are much more open to the Gospel than the caste-loving races of the plains. Mr. Budden preaches in Hindustani, and maintains two schools containing together 150 boys. During the past year Almorah and its neighbour, Nynce Tal, became the refuge of more than 200 English people who had escaped from the mutinies in the plains.

These various Missions of the Society occupy important localities amid the domains of heathenism; and we heartily rejoice that they will shortly be reinforced with additional Labourers, while we trust that new Missions will be established in the North-West Provinces.

THE PROGRESS OF EUROPE IN ASIA.

ALTHOUGH the gradual inroads of the European power upon the Continent of Asia have been in progress for many generations, it was not until within a recent period, that the formidable barriers which for ages precluded access to some of the most populous regions of the East, have been penetrated by the enterprise of the West, and no thoughtful student of

Scripture can read the following article, (from the *Friend of India*, of the 7th, Oct. ult.,) without being forcibly struck with the manner in which the Supreme Ruler among the nations is controlling the movements of armies, and the policy of statesmen, to facilitate the efforts of His Church for the wider diffusion of the Gospel. In this wonderful extension also of the arts and civilization of the West to the interior of eastern nations, we recognize the gradual fulfilment of the prophecy uttered by Noah more than 4000 years ago: "God shall enlarge Japheth, and he shall dwell in the tents of Shem."

"The rapid transmission of intelligence, which is perhaps the feature of the age, has, like all other benefits, its evil side. News arrives so quickly, and in such dribblets, that we lose the impression of the whole while scrutinizing the details. The extraordinary advance, for instance, made by Europe during the last five months to authority in Asia, has scarcely elicited a remark. We hear of English treaties and Chinese treaties, and new tariffs, and the speed of Russian couriers, and disturbances in Canton till we forget the result of which these trivialities are signs. Europe in five months has gained rights of entrance, settlement, and trade throughout three closed empires, sovereign authority over 500,000 square miles of Asiatic territory, and permission to diffuse at will 'her religious opinions,' or Christianity, among one third of the human race.

"1. The first step was the treaty with China; under this document all Europeans have legal right to trade in China, to settle there, or to preach, teach and educate at will. The Christian faith is established as one of the religions acknowledged by the empire, and its Missionaries are promised Imperial protection. Envoys from Europe are admitted on terms of equality, the epithet barbarian is discontinued, and the absolute equality of Europe is recognized by the greatest of Asiatic empires. This recognition, moreover, has been secured by the most effectual of means, by a display of force which renders European superiority patent even to Mandarins. It may be there will be difficulty or delay in securing the full advantage of the treaty, but the power which gained the concession can maintain it, and China is open to the supremacy of Europe. A week after, the Russian ambassador obtained the ratification of another engagement: under this

treaty, Russia acquires all the advantages secured by the allies, and, besides, all the territory 'on the left bank of the Sagheliën river, from the place where it enters China to the Sea, and the right bank of the Usuri river to the Ocean.' Part of this province was in Russian hands before, but the cession had never been legally executed. The new province carries her dominion in one unbroken line from the Baltic to the Yellow Sea, a distance as the crow flies of four thousand miles. Of this vast territory, one sixth the circumference of the world, all below Latitude 55° N. is culturable, and may be inhabited by races equal to the European in physique, without danger of decay. It is moreover a land completely beyond the influence of Europe, so shut out from European observation, that armies might gather for years, tribes might swell into nations, and encampments might grow into cities, as unnoticed as when a similar increase on the same steppes prepared the destruction of the Roman world. Russia, whose capital is on the Baltic, now looks face to face at the American States on the Pacific. The next generation will recognize the fact with more of terror than of admiration.

"2. The Chinese treaty has been accepted entire by the Emperor of Japan. Lord Elgin arrived at Jeddo, and was met by officials of the highest rank, who at once conceded every demand. The Emperor himself refused an audience only on the plea of sickness, and though the excuse be false, the fact that he should think one necessary at all, shows that he has at least learnt to understand that the will of Europe is the law of the world. Japan then, the last of the secluded empires, the one island of whose geography and manners Europe was ignorant, has been thrown open to inquiry. Any European may

travel through it. Any European may settle in it. Any European may trade with any inhabitant of it. Christianity, exterminated two hundred years ago, is once more acknowledged and protected, and the Missionary whose life was two years ago as safe as that of a wolf, may teach and preach in peace and safety. In Japan, however, a treaty of this kind is not a mere parchment. The people have no animosity to Europeans, and a great desire for their trade. They are inquisitive, clever and wealthy. They are brave enough to make internal order possible, and they have enough of enterprise to render the creation of new trades a matter only of months. Above all, Jeddo is accessible, and a breach of the treaty can be punished by cannon shot, which will ricochet through the Emperor's own courts. Japan also is thrown open for ever to Europe.

"3. Lastly, part of the French fleet has sailed for Cochin China. M. Riguaît de Genuilly, admiral and plenipotentiary, is immediately to follow, and the object it is said is to demand terms like those conceded by the Chinese government. All Missionaries are to be protected under penalties, Chris-

tianity is to be acknowledged and tolerated, and the provisions of the treaty of 1787 between Louis XVI. and Cochin China are to be partially carried out. Under that treaty Touran was to be surrendered to the French with its port and harbour, and permission to raise an army of forty thousand Sepoys. The latter concessions may not be demanded, but torture of the Missionaries will be avenged, and Anam compelled to enter the list of civilized states. When the new treaty is secured, there will not be from Constantinople to Shanghai an inch of Asiatic seaboard in which a European may not legally settle, travel, trade or preach in peace and security. To make that security real, Europe must take the next step, exempt her subjects, as in Turkey, from all authority save that of her own consuls. That step once taken, and it is inevitable, the growth of the strong among the weak, of the oak among the ferns is not a process the weaker can restrain. One half century more and Europe, already ruling in Turkey, and India, and Pegu, may be sovereign also from Malacca to the furthest islands of Japan."

NEW MISSIONS FOR CENTRAL SOUTH AFRICA.

As many of our friends have been led to take a very special interest in the measures in progress for introducing the Gospel among the barbarous tribes located on the banks of the great river Zambesi, we from time to time acquaint them with the movements of the Missionary party embarked on this important, though difficult, enterprise.

The safe arrival of our friends in Cape Town has been already announced, but we are induced to give the following extract of a letter from the Rev. William Thompson, the Society's Agent, as affording evidence both of the strong interest and sympathy felt by the Christians at Cape Town in the projected new Missions, and also of their favourable estimate of the men chosen to bear a part in them.

"On the 14th July," writes Mr. Thompson "we had the pleasure of welcoming to the band of Christian labourers in South Africa, the Rev. Messrs Sykes, Thomas, Price, and McKenzie, with their wives. It is not beyond my earnest conviction to say that a more promising band of missionaries never entered the country. They have been very well received in Cape Town, and have left behind them a very favourable impression. I cannot but congratulate our honoured Society on its choice: they are I think, 'the right men for the right places.' My judgment has been formed not merely from their appearances in public, which have ever been of the most gratifying character, but from private, personal intercourse

with them daily and almost hourly during more than six weeks. May their bow abide in strength! In addition to supplying very acceptably different pulpits in Cape Town and its neighbourhood, our Brethren took part in a Missionary Soiree held in the Barrack Street School Room, and did much, both then and at a public Prayer Meeting held in Union Chapel to create and sustain a Missionary Spirit. The effects produced I trust will not speedily pass away."

The necessary preparations for their long and arduous journey detained the Missionaries for several weeks in the capital of the colony, but the interval was well occupied, and we doubt not that their ardour to enter upon the work awaiting them, was mingled with feelings of regret at the prospect of parting with so many congenial friends, and of severing the last ties which bound them to civilized life. The actual date of their departure from Cape Town has not transpired, but, from the correspondence, it would appear that it was considered expedient that their large party should divide, and traverse the desert in two separate bands, our veteran Brother Moffat, Mrs. Moffat, Mr. and Mrs. John Moffat, and Mrs. Livingstone, started in the early part of September, and they were shortly afterwards followed by Mr. and Mrs. Helmore, the four younger Missionary Brethren and their wives. The best concerted plans are however liable to be disarranged by events against which no foresight can adequately provide. The customary mode of travelling in the interior of South Africa, as our readers are aware, is by means of wagons drawn by oxen, and the purchase of the requisite number of cattle for the conveyance of so large a party, and of their supplies, constituted one of the heaviest items in the expenses of their outfit. We regret to state that within five or six weeks after the Missionaries left Cape Town, and when making for Beaufort, so fearful a mortality prevailed among the oxen that Mr. Moffat and his party were obliged to procure mules to enable them to continue the journey, while Mr. Helmore's party suffered still more severely, and were under the necessity of making a large purchase of fresh oxen to repair the ravages which disease had made among them. To add to these difficulties, war and drought had produced great scarcity in the interior, and Mr. Thompson, apprehending that the Brethren would have no means of obtaining corn, had adopted the precaution of forwarding several casks of flour to overtake them on the journey. With the exception of these misadventures, our Missionary friends were, we have every reason to believe, prosecuting their journey in comfort, and we may hope ere long to receive the announcement of their safe arrival at Kuruman.

ELLIS'S "THREE VISITS TO MADAGASCAR."

THE work recently published by our friend, under the above title, contains a highly interesting narrative of his "journey to the capital, with notices of the natural history of the country, and of the present civilization of the people."

During his intercourse with the people of various classes on the Island, Mr. Ellis obtained much authentic information as to the actual condition and prospects of the Native Christians, and also in relation to the cruelties inflicted upon the noble band of martyrs and confessors at the time of the memorable persecution of 1849. The modern history of the Church contains nothing more affecting and instructive than the facts presented by Mr. Ellis, in the following extract:—

“It may be sufficient to say that, so far as my opportunities of observing it have extended, the religion of the present is the same as that of the past, and appears to be sincere and satisfactory; a religion derived simply and solely from the teachings of God’s holy Word, unfolded, applied, and sustained by the operations of the Holy Spirit. Under this Divine influence it appears to have attained a measure of development that is truly marvellous. That it is to be ascribed to this source alone would appear from the fact, that a large number of those who have suffered, became Christians after the Missionaries had left the country. I repeatedly passed the places where the martyrs suffered—spots that will be consecrated by the most hallowed and affectionate associations in the minds of the Malagassy throughout all future ages. I had met and conversed repeatedly with their widowed survivors and their orphan children, as well as with those who witnessed the steadfastness of their faith and the quiet triumph of their death, and from their testimony had derived more than confirmation of all that we had previously heard.

“The authorities in Madagascar, who sought by torture and death to extinguish the Christian faith, by whatever motives they may have been actuated, only imitated the Diocletians of the early ages, and the Alvas, the Medicis, and the Marys of more recent times, and with corresponding results in the invariable constancy of those who fell and the subsequent fruits of the imperishable seed which was scattered in the martyrs’ blood. Deeply affecting were the details which I received of the sorrows and the consolations of the sufferers; of their conduct in the hour of peril, as well as in the day of impeachment and of trial; with the noble testimony which they bore, when brought before judges and rulers, for His name’s sake.

“The following exact and verbatim statements refer to the severe persecution in the year 1849, and will make their own appeal to every heart. They are offered without apprehension, as those to whom they refer have passed into a world where ‘the fury of the oppressor’ and the cruelty of the persecutor can never enter.

“On the 14th of March, 1849, the officer before whom the Christians were examined, said, Do you pray to the sun, or the moon, or the earth? R—. answered, I do not pray to these, for the hand of God made them.

“Do you pray to the twelve mountains that are sacred? R—. I do not pray to them, for they are mountains.

“Do you pray to the idols that render sacred the kings? R—. I do not pray to them, for the hand of man made them.

“Do you pray to the ancestors of the sovereigns? R—. Kings and rulers are given by God that we should serve and obey them, and render them homage. Nevertheless, they are only men like ourselves: when we pray, we pray to God alone.

“You make distinct and observe the Sabbath-day? R—. That is the day of the great God; for in six days the Lord made all His works. But God rested on the seventh, and He caused it to be holy: and I rest, or keep sacred that day.

“And in similar manner answered all the Christians. And when a man who had kept aloof, saw that one—a woman—did not deny God, and remembered that to deny God was followed with compunction, he went and spoke as the others had done. And when these brethren and sisters were bound, the husband of one of them, who had heard their confession, came and said to them, Be not afraid, for it is well if for that you die. He was a soldier from a distance, and not of the number of the accused. Then he was

examined, and, as he made the same avowal, they bound him also. And they removed these ten brethren and sisters, and made their bands hard or tight, and confined them each in a separate house.*

"The writers of the journal add, 'And, at one o'clock at night, we met together and prayed. On the 22nd of March, when one had said, Jehovah is God alone, and above every name that is named, and Jesus Christ is also God, the people cried out mocking. And to another the officer said, Rabodampoimerina (the sacred name of our Queen) is our god, but not your god. He answered, The God who made me is my God; but Rabodo is my queen or sovereign. And when he refused other answer, they said, Perhaps he is an idiot, or a lunatic. He answered, I am not an idiot, and have not lost my understanding. Then there was a commotion and buzz among the people, saying, Take him away. And they took him to prison.

"And before it was light, on the following day, the people assembled at A—y. Then they took the eighteen brethren that chose God, and to inherit life, and to become His sons and His daughters, and they bound their hands and feet, and tied each of them to a pole wrapped in mats, and placed them with the other prisoners. And of these united brethren and sisters ten were from Vonizongo. And when the officers, and troops, and judges arrived, they read over the names of each class of prisoners, and then placed them by themselves, and stationed around them soldiers with muskets and spears; and the sentences were then delivered, consigning some to fine and confiscation, others to slavery, others to prison and chains, some to flogging, and eighteen to death—four to be burned, and fourteen to be hurled from the rocky precipice and afterwards burned to ashes.

"And the eighteen appointed to die, as they sat on the ground surrounded by the soldiers, sang the 137th hymn* :—

* The numbers refer to the collection of printed hymns in the Native language. The translation is verbal and literal, not a metrical rendering of the meaning.

The following extract from Mr. Ellis's work is descriptive of a singular and delightful incident which occurred on the homeward voyage, after his

When I shall die, and leave my friends,
When they shall weep for me,
When departed has my life,
Then I shall be happy.

"When that hymn was finished, they sang the 154th :—

When I shall behold him rejoicing in the
heavens, &c.

"And when the sentences were all pronounced, and the officer was about to return to the chief authorities, the four sentenced to be burned requested him to ask that they might be killed first, and then burned. But they were burned alive.

"When the officer was gone, they took those eighteen away to put them to death. The fourteen they tied by the hands and the feet to long poles, and carried on men's shoulders. And these brethren prayed and spoke to the people as they were being carried along. And some who beheld them said that their faces were like the faces of angels. And when they came to the top of Nampaminarina, they cast them down, and their bodies were afterwards dragged to the other end of the capital, to be burned with the bodies of those who were burned alive.

"And, as they took the four that were to be burned alive to the place of execution, these Christians sang the 90th hymn, beginning When our hearts are troubled, each verse ending with Then remember us. Thus they sang on the road. And when they came to Faravohitra, there they burned them, fixed betwixt split spars. And there was a rainbow in the heavens at the time, close to the place of burning. Then they sang in the hymn 158 :—

There is a blessed land,
Making most happy,
Never shall the rest depart,
Nor cause of trouble come.

"That was the hymn they sang after they were in the fire. Then they prayed, saying, O Lord, receive our spirits; for Thy love to us has caused this to come to us. And lay not this sin to their charge.

"Thus they prayed as long as they had any life. Then they died; but softly, gently. Indeed, gently was the going forth of their life. And astonished were all the people around, that beheld the burning of them there."

last visit to Madagascar. Our friend embarked in the "England" steamer from Mauritius on the 13th January, 1857. On the 21st of the same month, after the subsidence of a severe gale, the vessel fell in with a floating raft, and was the providential instrument in saving from a watery grave two individuals, one of them an American Captain and the other a Sandwich Islander; but the sequel shall be told by Mr. Ellis:—

"In a few moments I heard the cry 'A wreck! a wreck!' and hastening to the poop, saw on the larboard bow a small flag or signal of blue cloth, distinct among the tops of the waves, and about two miles off. In a few minutes more I discerned a sort of raft, with two figures, a white man and a man of colour, sitting upon it, up to the waist in the sea.

"The flag of the 'England' had been hoisted—symbol of help and deliverance—to signal to the castaways that they were seen, and the ship's course was altered. Meanwhile one of the boats was lowered, and manned by five stout, willing hands, was pushed off towards the raft. While the oars rattled with each stroke, and the light boat seemed to spring over the waves, with our tall, stout, second officer, Mr. Peters, standing with the steer-oar in the stern, every eye on board was stretched towards the same point; the sailors leaning over the forecastle and forerigging; the officers and passengers straining over the bulwarks of the poop; ladies with their children all gazing with the most intense interest as our boat approached the raft. No one moved: not a word was uttered: even breathing seemed difficult: but when the first man, and then the second—stiff, benumbed, and swollen with the water—had been safely lifted into the boat, the pent-up feeling found utterance in the almost simultaneous exclamation, '*They are saved!*' which was heard from stem to stern along the side of our ship. Some persons near me wept, others seemed ready to faint under emotions of sympathy and joy.

"Our boat was soon alongside, and, swollen, bruised, and bleeding, the men were helped over the ship's side into the cabin. Not wishing to add to the pressing crowd, I remained on deck. A few moments afterwards I heard the captain call, 'Mr. Ellis! here is a Sandwich Islander. Come and

speak to him.' I went into the cabin, where the two men were sitting on the deck. The white man was the captain of a ship which had been upset in the violent gale two days before, when everyone on board, twenty-two in number, except the two just rescued, had perished. The islander, a young man, was one of the crew; and, having made no answer to the questions addressed to him by our humane captain, I had been called down.

"The man was sitting on the deck, his head bent down, and his long, black, and dripping hair hanging over his eyes and down his face. Looking at him, I said, 'Aroha ehoaino, aroha'—salutation, dear friend, affection. The man lifted up his head, swept with his hand his long, black hair to one side of his forehead, and looking earnestly at me, like one to whom consciousness was but just returning, and startled by the sound of his native language, returned my salutation. In answer to a few inquiries, he told me he was a native of Oahu, the island on which I had at one time resided. He said he was up aloft furling sail, when the ship suddenly went over, and all in an instant were plunged into the deep; that there were other islanders on board, but they soon sank. The doctor of our ship then gave the men a little suitable refreshment, and they were wrapped in flannels and put to bed. Captain Dundas took the raft, a very fragile affair, and brought it to England, intending to deposit it in the Crystal Palace.

"The next day I went down to the berths where the Sandwich Islander was lying, and found him very much revived. After conversing with him about the wreck, and the loss of all his shipmates, I said, 'God has very mercifully preserved you. You must remember His goodness and pray to Him.' He said, 'I did pray to Him in the night, when I was in the sea. I did pray to God in the morning, when I saw the captain; I

prayed that we might be saved. And God sent away death, and sent your ship, and we are here.' I said, 'I am glad you prayed to God. You must be thankful to God, and serve him, and love Him. You must try to praise God in your future life.'

"I then repeated the first two lines of a hymn, among the first ever composed in the language of the Sandwich Islands, when I was a Missionary in that country. The lines are these :—

'He Akua homolele,
, Ke Akua no kakou.'

'A God of perfection or goodness is our God.'

The man's countenance brightened as I repeated these lines, and as soon as I had ceased he took up the strain where I had left

off, repeating the two concluding lines and the remaining verses with evident satisfaction. I said, 'Where did you learn that hymn?' He replied, 'In the school of the Missionaries at Oahu.' That was the island in which I had resided. I then said, 'I wrote that hymn many years ago, when I lived in the Sandwich Islands.' He looked at me with still greater astonishment, and said, 'Who are you?' I said, 'I am "Mika Eliki" (the native pronunciation of my name), and I was a Missionary at Oahu, with Mr. Bingham, Mr. Thurston, and others.' He seemed surprised and pleased; said he knew the Missionaries who were now at the islands, that his brother was a Native Teacher in the Sandwich Islands, and his sister a Christian."

TWENTY YEARS' REVIEW OF MISSIONS IN THE SOUTH PACIFIC.

IN the beginning of the present year, our esteemed Brother the Rev. A. W. Murray, of the Samoan Mission, accompanied Mrs. Murray, in the "John Williams," to Sydney, for the benefit of her health. On the course of the return voyage the ship touched at Tahiti, and some of the other islands; and the subjoined extracts of a letter, written after his return to his own station, convey intelligence of no little interest, regarding the actual state of the Tahiti Mission, and also of those in other groups.

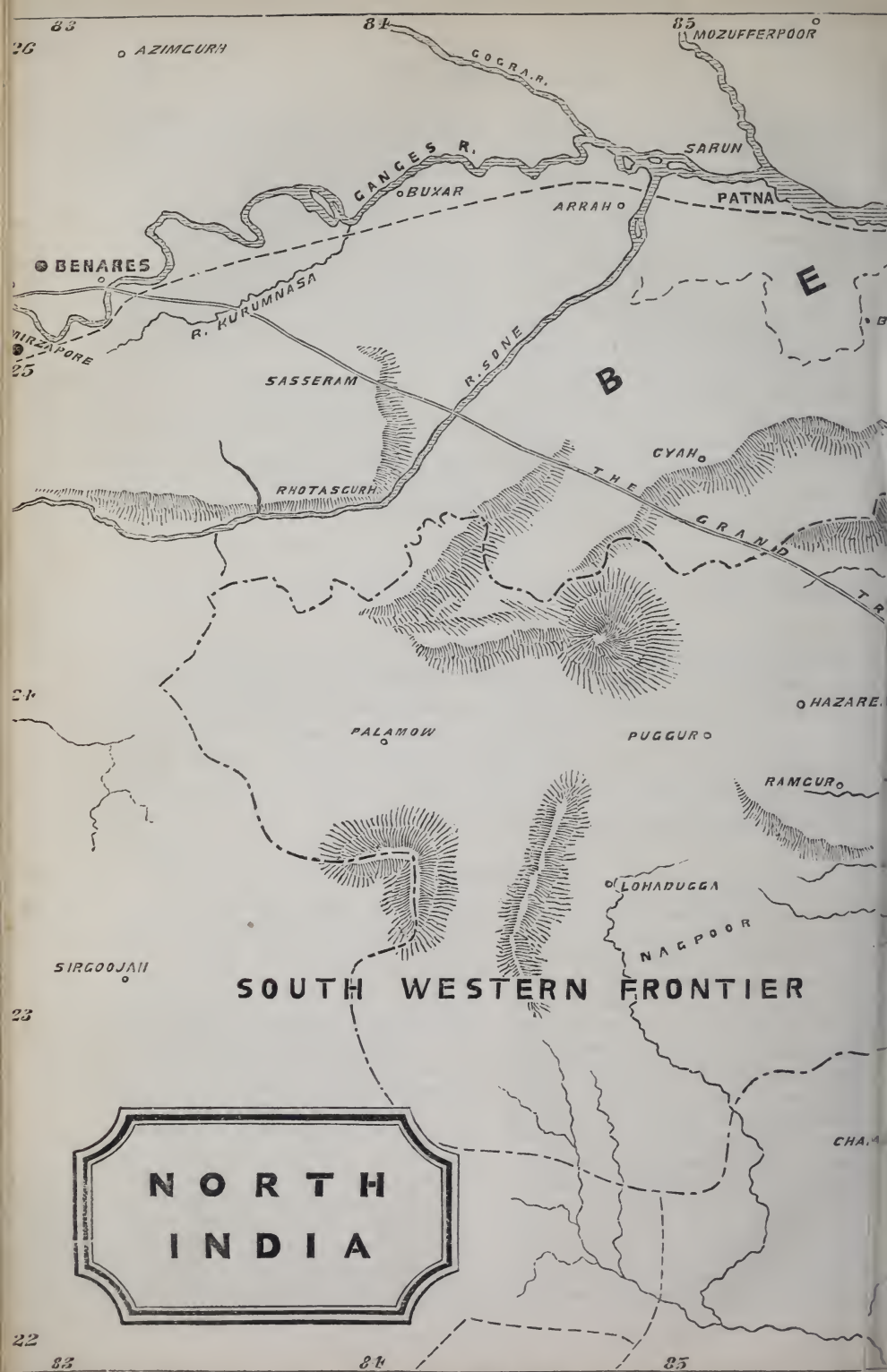
Under date Apia, Island of Upolu, 10th July, Mr. M. writes:—

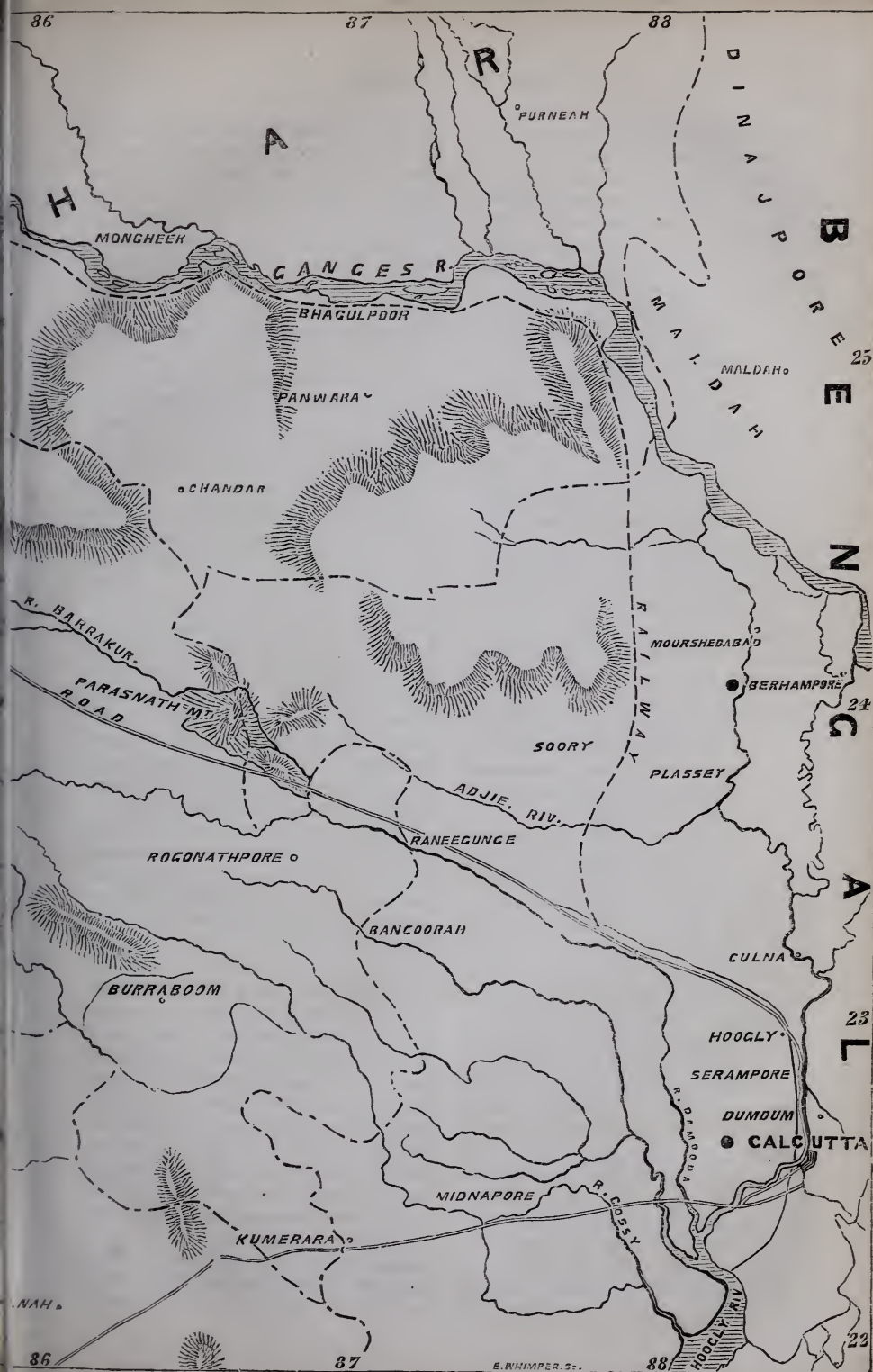
"We sailed from Sydney on the 29th March, and reached this place on the 3rd June. During the earlier part of our voyage, we were much favoured as regards weather, though occasional calms, and adverse winds, prevented our making a quick passage between Sydney and Tahiti.

"We made Tahiti on the 2nd May. After getting clear of the Tahitian group, we had very rough weather. The wind was fair, however, so we drove along from place to place at a very rapid rate. We reached Samoa within five months from the time of our sailing thence for Sydney, a very short space, considering our long detention of nine weeks in the colony, and the long round, and the many calls we had to make. Our noble vessel fully sustains the repu-

tation she has won, as the best sailer of her class on this side Cape Horn.

"It is not my place to furnish a formal report of our visits to the various Islands at which we called. It may not be out of place, however, to say a few words relative to the impression I received, as regards the different Missions which it was our privilege to visit. A period of twenty-two years had passed since I first came into contact with Missionary work and Missionary life at these same islands. In the same month in the year 1836, the Missionary party appointed to occupy this (Samoa) group visited the Tahitian and Hervey Islands Missions, on their way to their own destination. What changes since then! Of our own party I alone remain in the field. Of the honoured





brethren who then occupied the Tahitian group only two remain, and of those who occupied the Hervey group, there remains not one. So men pass away! But the Lord Jesus Christ lives, and the blessed cause for which these men of God have toiled and suffered, and in some cases died, lives, and will live. The fruits of their labours live, and no doubt will continue to exert an influence, ever deepening and ever enduring, till the glorious *end* be realized.

"Among the changes that have come over these Missions, since the period referred to, there is much to cheer, and some things to sadden. *Tahiti! poor Tahiti!* which, as Polynesian churches, we regard as the 'mother of us all,' has undergone changes which it is very painful to contemplate. Of the nature of these I need not speak; I will rather say a word or two with reference to matters which, while they are more grateful to my feelings, will also be more acceptable to you. For many years past the accounts that have reached us in Samoa about Tahiti, have been of a very discouraging character, and I had conceived of the Mission there as almost a wreck. I took some pains, during our stay, to ascertain as accurately as possible the real state of things, and was very much relieved by what I saw and heard. As regards the political state of the people, I found that the representations that had reached us were too faithful. The people are in a state of complete subjection to the power which has established over them what it calls a 'Protectorate!' Well might poor Pomare ask her officious protectors what they were going to protect her from, as she knew of no enemies from whom she needed protection. It does pain one deeply to see her, and all the subordinate rulers of the country, stripped of their rightful authority by the hand of lawless oppression. There is, however, no remedy but patient endurance, and trust in Him, who will in due time break the yoke of the oppressor, and let the oppressed go free. And cheering, indeed, is it amid the doings of the oppressor, traces of which meet one on every hand, to behold evidence, not less decisive, that a large number of the people continue to make Him their refuge in this dark and cloudy day.

Speedily may He appear for their deliverance! You are, doubtless, in possession of facts illustrative of the religious state of the Tahitians; such as the avidity with which they purchase and cleave to the Sacred volume, their attention to the means of grace, the numerous admissions to the churches, the maintenance of discipline by the native pastors; and, above all, the remarkable fact that though popery has every advantage, as regards temporal inducements, its converts do not exceed *seventy*, out of a population of seven thousand. Surely this is a very remarkable fact—all the more so as Tahiti, like Madagascar, is almost wholly deprived of foreign Missionary labour. May God continue to watch over Tahiti and the interests of His own cause in that land, which will not cease to be dear to the hearts of the friends of Christian Missions, so long as the Missionary spirit shall be found in the Church of God.

"Of the *Hervey* Mission I need not speak. Were the results of that single Mission all we have to show of the fruit of our labours in these seas, we should have an ample recompense. Happily, however, large and blessed though these results are in themselves, they are but a small part of what it has been our privilege to realize. And the work is being extended, and multiplied on every side. North and south, east and west, it works its way; and all we want to push forward our triumphs at a greatly accelerated pace, with the blessing of God, is an adequate supply of men and means. These will be forthcoming in God's own time. May that time speedily come!

"The 'John Williams' sailed on her westward voyage on the 28th ult. Our Missionary meetings in Samoa were held during her stay; they were deeply interesting. We had a large gathering of people, and amongst it representatives of many Missions, and of many nations. Mr. G. Gill, from Rarotonga; Mr. Creagh, from Maré; Mr. Matheson, from Nova Scotia; and Messrs. Turner and Ella of this Mission, all took part in the services. We had present, also, Rarotongan teachers, on their way to the west; natives of Maré, Fate, and Savage Islands; natives of Manahiki, and I know not from how many other groups.

On the following Sabbath the same mingled company sat down together at the Table of the Lord, and commemorated the dying love of Him, in whom all are one. The season was a memorable one; to many present it was the first occasion of the kind

WE have the pleasure to add that Mr. John Williams, eldest son of the late Rev. John Williams, has been appointed by Her Majesty's Government, British Consul for the Samoan group, and in reference to this event, Mr. Murray observes:—

"Mr. W.'s appointment to the office of British Consul has given great satisfaction to the natives, and generally, also, to the foreign residents. He will, I trust, lend us effective aid, in our efforts to promote the good of Samoa. He has retired from business, so that he will be able to spend a large part of his time on works of benevolence and usefulness. He has taken the lead in

we had enjoyed on earth, and we knew that to many it would certainly prove the last. Happy day, when our intercourse shall be renewed in the presence of God and the Lamb."

the Sabbath-school for the children of foreigners, since its commencement, and he has lent very effective aid in keeping up the day-school for these children.

"Mr. W. T. Pritchard, who has been acting-consul since the departure of his father, is appointed consul for the Figiis, and will leave for that group shortly."

ISLAND OF TUTUILA, SAMOAN GROUP.

THE following narrative, furnished by the Rev. Thomas Powell, under date Pago-pago, 29th June, ult., serves to illustrate some of the peculiar customs prevalent among semi-barbarous tribes, and also to show how the fiercest passions of these people may be sometimes controlled, and the most terrible disasters averted, by the well-timed and energetic influence of the Missionary.

MURDER AND THREATENED WAR.

"Not a month after the date of my last half-yearly Report, the whole island was thrown into a state of excitement greater than I had ever known here before.

"About 3 A.M. on the 27th January last, I was called up by Mauga, the Chief of this place, to attend a young man of his family named *Suaese*. He had just been brought home in a state of insensibility. I found him suffering from a large wound of the scalp, and concussion of the brain. He died about 9 o'clock the same morning. He and several lads of Mauga's family had gone the day before in a boat to Fagaitria, the village of which Leiato is Chief, to fetch home Mauga's wife, who was there on a visit. When they landed they found there a number of lads, all armed with knives and clubs, from the villages of Tula and Alao, who had come with Salanoa, the Chief of Tula, and

a *tulafate** from Alao, who had come to Leiato for some native mats, &c. A quarrel arose between the two parties of lads, but they were separated, and Mauga's party resolved to return home forthwith. But Salanoa's party went aside and agreed to attack and kill them as soon as they went to get into their boats, Salanoa inciting them by the remark, that whoever might get his man would be the distinguished lad. One of the former party called to a lad to hasten down to the boat, and this was made the occasion for the attack. Only *Suaese*, however, was seriously injured. He was struck down with a club by a young man named *Tapaa*.

"These particulars as to the plot were of course not generally known at the time of *Suaese*'s death. But as soon as he was dead, the Chiefs of Pago-pago deliberately

* *i. e.* a Chief's counsellor and representative.

resolved on making war on Tula and Aaol. They said they were sure that the affair was not a mere quarrel between the two parties of lads, but a deliberate plot of wholesale murder. To me it appeared possible that it might have been only a sudden quarrel and hence, the death of Suaese only a case of manslaughter. This, however, was the point to be decided. Under these circumstances, it appeared my duty to endeavour to dissuade the Pago-pago people from taking any precipitate step, and to urge them to give the suspected party opportunity for proving their innocence, and for making an equitable satisfaction for the death of the young man, by the trial of the man who had struck him, and the imposing of a penalty according to his guilt. Since, however, the Chiefs and people of Pago-pago were wholly indisposed for any deliberate investigation of the affair, it became me once more personally to intercede between these parties. I therefore hastened, in company with some teachers, to Fagaitua where we learned from the chiefs, &c., that they had determined to deliver up the murderer to Pago-pago, for that they were perfectly innocent of any share or plot in the affair. With this answer we returned to Pago-pago, but it met with no credit here.

"After going about night and day from village to village, the conviction was forced on one's mind that not only murder on this occasion had been agreed on by Salanoa and his party, but that both he and Nofatolu had been making preliminary arrangements for a war against Mauga and Faumuina, the Chief of Aunuu. Pago-pago went on with their arrangements for war, while the other party seemed ill-prepared to sustain an attack, which might be commenced at any hour day or night, in which, had it been made, certainly many aged and infirm persons, with others who had had nothing to do in the murder, would have fallen victims. I therefore urged on them to flee to an island of some other group, and thus inflict on themselves the banishment which their conduct deserved and necessitated. They made no agreement, however, to do so, and I returned home, not seeing how war on the present occasion could be averted, and spent an anxious Saturday evening in preparing for the approaching Sabbath, and in devising

plans to avert or lessen the severity of threatened evils.

FLIGHT OF THREE VILLAGES AND CAPTURE OF THE MURDERER.

"Early on the Sunday morning, the news were brought that the whole of the inhabitants of Tula and Alao had fled, together with those of Onenoa, a village politically connected with the two former. It was also reported that they had left the murderer behind them, and that he had been received for protection by the people of Aunuu. The fugitives got safely to Upolu.

"The report that the murderer was at Aunuu, turned the attention of the Chiefs at once to that quarter, and it was determined to levy war suddenly on that people. Thus was the peace of the Sabbath interfered with, while, from the thirst for revenge which now seemed to possess the people, there was reason to fear that an attack would be made on Aunuu ere morning dawned. As soon, therefore, as the morning service was over, I begged the Chiefs to allow no attack on Aunuu until I had been to ascertain the truth of the statement about their having received the murderer. When nearly there, we were met by an official messenger from Aunuu on his way to Pago-pago, to deny the report. We returned with him, and thus the affair was so far settled.

"On Monday a message was sent from the other side of the island, that the murderer had been captured, and was confined in a neighbouring village. A party immediately set off, intending to kill him, but the Chiefs sent word to the village not to give him up to that party. I now interceded with the Chiefs, that his life might be ultimately spared.

"The following Wednesday was the day appointed for a review of those parties who had engaged to unite with Pago-pago in the war. On this occasion the murderer was delivered up, being escorted by several Chiefs, Church members, and the Missionary, into the presence of Mauga. The design of this escort was to prevent his being killed on the way by any of the relatives, who were ready to gratify their own personal revenge. The culprit was taken into Mauga's house, and a few days afterwards, at a council of Mauga's allies, his life was

formally spared, the houses and lands of the fugitives were confiscated to Pago-pago, and those who had fled were forbidden to return on pain of death. The future destiny of the culprit was left undetermined; but, to secure his life, Mauga gave him a new name, and thus adopted him as his son!

THE CULPRIT'S RANSOM AND LIBERATION.

"A few weeks afterwards, his own father Tafua, and another near relative, named Tuisila, both influential Chiefs of Upolu, arrived with a ransom for his life, that is, they came and offered their own lives for his, and brought also a present of fine native mats.

"The natives' mode of offering their lives in substitution is this:—The instruments of death, and leave for cooking, are prepared, and with these the party approaches the marae, or open space in front of the Chief's house, and there, with head uncovered, either bow on hands and knees, or sit cross-legged with the head bowed down. In this position they continue till they are either attacked by the party whom they thus seek to placate, or are invited into the house.

"On this occasion the party was speedily invited into the house. A council was held the next day, and this act of substitution accepted as the ransom for the young man. The fine mats were returned. The former resolutions of confiscation and perpetual banishment in reference to the other parties were reiterated. The culprit returned with his friends to Upolu.

REMARKS.

"First. It may perhaps appear to some, that more is made of these native quarrels than is needful. But it is very difficult for a Missionary, in cases where the passion of a semi-heathen people get inflamed, to foresee what the result may be. A trifling circumstance may, among such a people, make a common misunderstanding the cause of war. The fight once commenced, no one

can tell how long it will continue, nor how wide-spread will be the evils which it will introduce.

"At the commencement of the war on Upolu, few would have predicted that it would continue over seven years, and be so disastrous to the interests of religion and civilization as it has proved.

"Under these considerations, therefore, I think no promptitude can be too ready, no vigilance too watchful, no efforts too laborious, no expenditure of time too great, in preventing war, and securing the continuance of peace.

"Secondly. The merciful interposition of Divine Providence has been remarkable throughout the affair, and calls for special gratitude. The discovery of the purpose of making war against Aunuu and Pago-pago—the flight of the guilty party, and the capture of the murderer—are regarded by the people as special interpositions of Divine Providence for averting the evils with which they were threatened and for affording opportunities for the establishment of permanent peace on the island. Many seem to have been impressed with this aspect of the case, and have exclaimed—'This is the Lord's doing, and it is marvelous in our eyes!' The Lord grant that they may not abuse such mercy!

THE UNITED INFLUENCE OF A MERCIFUL PROVIDENCE, AND THE PREACHING OF THE GOSPEL.

"Not only has the affair been thus recognised as a merciful interposition of Providence, but several have been awakened by it to give greater attention to the preaching of the Gospel. This has been attended with such power as to lead some persons to make an open profession of determination to follow Christ. Among those are a brother of Salamoa, the originator of these evils, and Mauga, the Chief, together with several other persons of this village.

DEATH OF MRS. RUSSELL.

In the autumn of 1856, the Rev. James Russell, of the Nagercoil Mission, South Travancore, proceeded on a voyage to Sydney, with a view to the restoration of his health; and, during his sojourn in that city, he formed a matrimonial engagement with Miss Foss, a member of the Christian Church under the pastoral charge of the Rev. Dr. Ross. This union held out the promise of much

happiness, and Mrs. Russell accompanied her husband back to the scene of his Missionary toils, with the full intent of devoting her best energies to the work and service of the Mission. But these fair prospects were soon overcast, and, within two years from the date of her marriage, Mrs. R. was called to her rest and reward, leaving her surviving partner, with two infant children, to lament their irreparable loss.

The particulars of this affecting event are thus given in a letter from her bereaved husband, dated Nagercoil, 21st October, ult.:—

"I believe you have been informed by our dear brother Dennis of the irreparable loss I have, in the mysterious providence of our loving Heavenly Father, suddenly sustained in the removal of my beloved wife from this world of sin and suffering. This sad event took place at Trevandrum, on the 6th inst., after having given birth to a dear little daughter. The sufferings of the dear departed were very great. I had no opportunity of speaking with her until she became unconscious. To have had her dying testimony to the stedfastness of her faith in the Redeemer's atoning sacrifice, and of her hope for glory and immortality on the ground of that sacrifice, would have been a comfort to me and to others doubtless. But as it was the will of our Heavenly Father that that testimony should not be granted, neither was it needed for those who were most intimately acquainted with the dear departed. Hers was a quiet, unobtrusive, but influential, I might say, potential piety. For though she has been little more than a year my companion in the work of the Lord in this place, such has been the influence of her character and conduct amongst the people, both Christian and heathen, that they have come in large numbers, many of them from great distances, with weeping and lamentation, to condole with me on my own and their sad bereavement. I thank God for this. For no one, to have seen her, could have imagined that such feelings could have been excited in so short a time towards a total stranger. But sincere piety and genuine compassion and love for our fellow men (and such did she possess) is sure to make itself felt. Had she lived to acquire the language, I believe she would have been a most efficient Missionary's wife. For she mourned in secret over the heathen, and often expressed her compassion to me for them. But why do I dwell on these subjects? She is gone, I firmly believe, to be for ever with the Lord. Oh, may her death, which has caused so much sorrow, be the means of exciting in this people a greater degree of concern for the salvation of their souls than they have hitherto manifested. Then shall I and they have cause to thank God even for this sad bereavement. I am thankful to say that, up to this time, both the dear boy, who was born last year, and the little infant are still spared. The latter is very delicate, and is scarcely expected to survive. Through mercy, I am wonderfully supported."

DEATH OF MRS. DURANT PHILIP.

It is our further painful duty to announce the removal by death of the excellent wife of the Rev. T. Durant Philip, of the Mission at Hankey, South Africa. The disease, as the event proved, was beyond the reach of human aid; and, while sympathizing with the bereaved family on the heavy loss they have sustained, we may also rejoice with them in the thought that one so well prepared for her great change, is now far beyond the reach of sorrow and suffering in the presence of her God and Saviour.

In a letter dated Hankey, 7th October, ult., Mr. Philip writes:—

"I have to announce to you that the heaviest bereavement which can happen to a Missionary has happened to me. My beloved wife died on Monday night, the 20th September, after many months of acute suffering. My last letter would inform you that I had very serious apprehensions respecting her. It was about seven months before her death that she began to complain, and her pains were very acute throughout the whole period up to the very moment of her decease. I never witnessed a case in which a person suffered so severely and so continuously. Her Christian patience under it all was very remarkable, as well as the calm composure with which she contemplated the near approach as well as the distant prospect of death. From a very early period of her illness she felt convinced that her malady would, in all probability, prove fatal, and she made all her arrangements accordingly. Although a most devoted mother, and passionately fond of her children, she was enabled to resign them to the care of her Heavenly Father at a somewhat early period in her sickness; and she often expressed her gratitude that her eldest child had taken her departure for England before her sickness attained its height. I have every assurance of her entrance into glory to console me in all my thoughts about her, and her blessedness braces up my mind to bear my own bereavement as one who would not selfishly desire to have her bliss lessened in order to contribute to my comfort and enjoyment."

MEETING OF THE FRIENDS OF CHRISTIAN MISSIONS FOR UNITED PRAYER.

We have great pleasure in informing our readers that a Meeting of the officers and friends of our several Evangelical Missionary Societies, will be held in the Lower room Exeter Hall on Monday, January 3rd at 12 o'clock. The object of the Meeting is intended more particularly to acknowledge the special mercy of God in relation to the cause of Christian Missions in the East, and to implore His blessing upon the future labours of His Church for the diffusion of the Gospel in those vast regions of Idolatry so wonderfully opened by His providence to the efforts of Christian benevolence.

We earnestly invite the attendance of our friends on this interesting and solemn occasion.

CONTRIBUTIONS FOR THE ENLARGEMENT OF THE SOCIETY'S OPERATIONS IN INDIA.

Previously acknowledged .	13,155	3	6
Mr. and Mrs. S. Ellis .	20	0	0
Rev. W. Fairbrother .	10	0	0
Miss Humphrey, per Rev. W. Campbell .	5	0	0
R. Lewis, Esq. .	5	0	0
A Wiltshire Pastor .	5	0	0

Abney Chapel. Rev. J. Jefferson.

Collection .	30	11	8
Mr. Viney .	20	0	0
Misses M. and E. Viney .	5	0	0
Mr. Fordham .	1	1	0

56*l.* 12*s.* 8*d.*

Blackheath. Rev. J. Sherman.

N. Griffiths, Esq. .	10	0	0
Dr. J. Kidd .	10	0	0
Miss Milly Kidd .	6	0	0
J. Rogers, Esq. .	10	0	0
Rev. J. Sherman .	10	0	0
A. Smart, Esq. .	10	0	0
Mrs. Smart .	10	0	0
Miss S. A. Smart .	5	0	0
R. Whyte, Esq. .	10	0	0
S. Potter, Esq. .	5	0	0
Mrs. Jacobm Hood .	5	0	0
Mr. and Mrs. Young .	5	0	0
James Roberts, Esq. .	3	0	0
Mr. and Mrs. Tanner .	3	0	0
Smaller Sums .	1	0	0

113*l.*

Offord Road Chapel, Rev. E. P. Hood	19	9	4
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Park Chapel, Camden Town.

Collected by Miss Woollings .	15	18	11
Dr. Brealey, Costa Rica .	10	0	0
Mr. Le Lacheur .	10	0	0
Smaller Sums .	1	7	0

37*l.* 5*s.* 11*d.*

St. Thomas's Square, Hackney .	10	0	9
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COUNTRY.

Ashton-under-Lyne.

J. Cheetham, Esq., M.P. .	25	0	0
Miss Cheetham .	25	0	0

Bradford, York.

S. .	50	0	0
R. Milligan, Esq. .	50	0	0
H. Brown, Esq. .	25	0	0
H. W. Ripley, Esq. .	25	0	0
B. Harrison, Esq. .	10	10	0
G. G. Tetley, Esq. .	10	10	0
Silas Scott, Esq. .	10	10	0
John Rawson, Esq. .	10	10	0
J. Glover, Esq. .	5	5	0
J. Hammond, Esq. .	5	5	0
J. S. Wilson, Esq. .	5	5	0
Mr. Muff .	5	5	0
S. Clapham, Esq. .	5	5	0
J. Drummond, Esq. .	5	5	0
William Ackroyd, Esq. (Otley) .	20	0	0
Horton Lane, Ladies' Working Party .	5	0	0
Collection after Public Breakfast	56	17	0
Smaller Sums .	9	4	0

314*l.* 11*s.*

Bristol.

Auxiliary, additional .	2	2	11
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Tabernacle.

S. D. Ditchett, Esq. .	20	0	0
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Long Ashton.

Rev. J. Hyatt .	5	0	0
Mr. Tucker, and Family .	5	0	0
Sums under 5 <i>l.</i> .	8	1	0

40*l.* 3*s.* 11*d.*

Dundee, additional .	35	7	7
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Edinburgh, additional .	60	2	0
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ESSEX AUXILIARY SOCIETY.

Abbotts Roothing, Rev. H. Stacey	2	11	0
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Baddow.

Rev. T. Morell.

Collection .	10	15	5
Mrs. Cheap .	5	0	0
Billericay, Mr. P. Joslin .	3	3	0
Bocking, Rev. T. Craig .	34	19	5

Braintree.

Rev. J. Carter.

Public Meeting .	30	13	7
Collection, &c. .	40	0	0
Castle Hedingham, Rev. S. Steer	29	2	6

Chelmsford.

London Road Chapel.

Rev. G. Wilkinson.

In addition to 350*l.* previously acknowledged.

A Cheque	20	0	0
T. D. Ridley, Esq.	10	10	0
A Friend	10	0	0
A Friend	10	0	0
Thomas Johns, Esq.	10	0	0
E. Copland, Esq.,	5	0	0
Oswald Copland, Esq.	5	0	0
Mr. Fred. Wells	5	0	0
Mr. W. W. Perry	5	0	0
A Friend	5	0	0
Mr. Thomas Hodges	5	0	0
Mr. C. S. Gray	5	0	0
Mr. Joseph Wells	2	2	0
Mr. John Wells	2	2	0
Rev. G. Wilkinson	2	2	0
Collection	29	5	11

131*l.* 1*s.* 11*d.*

<i>Coggeshall</i> , Rev. B. Dale	31	15	0
<i>Colchester</i> , Rev. T. W. Davids	60	7	10
<i>Dunmow</i> , Rev. H. Gammidge	18	5	0
<i>Finchingfield</i> , Rev. T. Sainsbury	29	7	0
<i>Fordham</i>	0	9	0
<i>Great Totham</i>	2	0	1
<i>Great Wakering</i>	0	18	7
<i>Hatfield Heath</i> , S. P. Matthews, Esq.	2	0	0

Halstead.

Per Rev. W. P. Dothie.

Mr. Alfred W. Linsell	5	0	0
Mr. D. Sinclair	5	0	0
Smaller Sums	16	16	0
New Chapel, per Rev. B. Johnson	29	15	0

Little Waltham.

Collection	3	1	4
Sunday School	0	18	0
<i>Stebbing</i>	10	10	0

Maldon.

Rev. J. G. Hughes.

Collection	35	4	3
Mrs. Piggott, Elm Trees	5	0	0

Rockford.

Rev. T. Hayward and Friends	7	2	6
<i>Southminster</i>	4	14	4
<i>Takeley</i>	4	0	0
<i>Thaxted</i> , Rev. J. C. Rook	18	0	0

Witham.

Collection	5	15	3
Mr. J. Foster	6	0	0
Mr. H. Foster	5	0	0
Mr. W. Butler	1	1	0
Mr. R. W. Dixon	1	0	0

770*l.* 18*s.* 4*d.**Exeter.*

Per Rev. D. Hewitt	9	1	0
Per Rev. N. Hellings	5	0	0
<i>Eton</i> , Mrs. Atkin, sen.	10	0	0
<i>Gloucester</i> , Collection	6	3	0

Mundesley. A Friend, by Mrs.

W. Fletcher	50	0	0
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Huddersfield.

W. Willans, Esq., additional	10	0	0
Mr. W. Shaw, jun.	5	0	0
<i>Lutterworth</i> , W. Sharman, Esq.	5	0	0

Nottingham.

Mr. W. B. Thorpe	20	0	0
Mr. A. Wells	10	0	0
Mr. S. Fowler	10	0	0
Mr. T. B. Gill	10	0	0
Mr. A. Morley	10	0	0
Mr. J. Harrison	5	0	0
Mr. T. Cullen	5	0	0
Mr. Cole	5	0	0
Mr. A. Alliot	5	0	0
Collection	23	3	5
Smaller Sums	26	5	0

129*l.* 8*s.* 5*d.**Pontefract*. List in last Magazine

zine	10	3	3
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Sheffield, Nether Chapel.

Mr. Armitage	5	0	0
Mr. Alderman Hoole	5	0	0
Mr. Francis Jones	5	0	0
Mr. Alderman Oates	5	0	0
Mr. John Roberts	5	0	0
Mr. J. W. Pye Smith	5	0	0
Smaller Sums	6	12	6

36*l.* 12*s.* 6*d.*

Additional, on account

Attercliffe. Rev. J. Calvert, and Friends	6	7	0
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Shrewsbury, Collections

zine	25	4	5
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*Taunton.*Per Rev. H. Addiscott, in addition to 5*l.* previously acknowledged

zine	18	0	0
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Rev. A. McMillan.

W. Rawlinson, Esq.	20	0	0
S. Pollard, Esq.	10	0	0
Mr. Priddy	5	0	0
J. Young, Esq.	5	0	0
Rev. A. McMillan	2	0	0
F. W. Rossiter, Esq.	1	0	0

43*l.**Uxbridge*, per Mr. S. H. Collins

Wakefield. List in last Magazine	38	5	0
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Sums under 5*l.*

zine	15	2	0
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15,023 13 2

MISSIONARY CONTRIBUTIONS.

From 16th November to 15th December, 1858, inclusive.

S. W. Silver, Esq.	5 5 0
G. S.	1 0 0
W. F. L.	1 0 0
E.	0 1 0

For Rev. R. Birt's School,
Peelton.

Mrs. Vavasour	1 0 0
Mr. T. Lees, South- port	1 0 0
2l.	2l.

R. C., for Africa	1 0 0
Ditto, for China	1 0 0
Ditto, for India	1 0 0
3l.	3l.

Legacies.

Of late Richard Haberfield, Esq., per Rev. C. Marshall, M. A., James Peck, Esq., and William Peck, jun., Esq., duty paid	1000 0 0
Of late Mrs. Julia Wilkins, per Steph. Wilson, Esq., less duty	90 0 0

Albany Chapel, Regent's
Park.

Sunday School, towards the ex- penses of training a Native Teacher at Shanghai	5 0 0
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Claremont Chapel
Auxiliary.

Per Mr. Drew.

Collected by Miss Appleby.

Mr. Milligan	0 6 0
Mr. Johnson	0 6 0
Mr. B. Mills	0 6 0

Collected by Miss Hill.

Mrs. Hill	0 3 0
Miss Hill	0 1 0
Miss E. Hill	0 1 0
Miss H. Hill	0 0 6
Other sums	0 2 6

Collected by Miss Adeney.

Mr. H.	0 10 6
Mr. T. Adeney	0 2 6
Mr. A. Adeney	0 2 6
Miss Adeney	0 1 6

Collected by Miss Owen.

Mr. Knight	0 10 6
Mr. Dowdson	0 6 6
Small sums	1 7 6

Collected by Miss Salmon.

Mr. Hall	0 5 3
Mr. Franks	0 5 3
Small sums	0 11 6

Collected by—

Miss Porter	0 8 0
Miss Leslie	0 9 5
Miss Phillips	0 4 2
Miss J. Welton	1 12 11
Miss Spencer	0 8 0
Miss Symond's Box Sunday Schools	3 1 0
Exs. 11s.; 11l. 6s. 7d.	—

Hanover Chapel,
Peckham, Juvenile
Branch, per Miss
E. Mayhew

4 10 3	
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Hawley Road, Kent-
ish Town, Sunday
School, for a Na-
tive Girl at Ma-
dras, called Rachel
Aldersey White

3 0 0	
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Middleton Road,
Juvenile Society

4 1 6	
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Old Gravel Pit, Hackney.

Rev. J. Davies and Friends, to pur- chase a Pump, Slates & Pencils, and Articles of Clothing, for Rev. J. Jones, Mare ..	13 1 0
F. N. Johnstone, Esq., for the Edu- cation of Four Children in Mrs. Jones's School	6 0 0
19l. 1s.	19l. 1s.

Park Chapel, Cam-
den Town. Collec-
tion for Extended
Operations in
India

37 5 11	
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Whitefield Chapel,
Holborn Sunday
School

0 7 6	
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White Street, South-
wark, Ragged
School

0 5 0	
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Camden Town, Do.

0 4 5	
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BEDFORDSHIRE.

Bedford.

Bunyan Meeting House Sunday School, for a Girl in Mrs. Corbold's School, named Mary Jukes	3 10 0
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Howard Chapel,
Rev. W. Allott,
Collection

12 5 8	
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BUCKINGHAMSHIRE.

Westlington, Collec-
tion, per Mr. J.
Saunders

1 6 0	
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CAMBRIDGESHIRE.

Fordingham, per Mrs.
Smith

2 8 4	
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DEVONSHIRE.

Chumleigh.

Rev. J. Fernio	0 10 0
Public Meeting	2 13 2

Boxes.

Miss E. Norrington	0 6 0
Miss E. Saunders	0 2 10
3l. 17s.	3l. 17s.

DORSETSHIRE.

Poole, per Rev.
E. R. Conder

25 8 6	
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Sherborne, Miss
Scott, for Speech
Indian Fund

2 2 0	
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Upway.

Rev. C. Gower.

Collected by Mrs. Gower.	
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Mr. J. Homer	0 10 0
Mr. W. Thomas	0 10 0
Rev. C. Gower	0 10 0
Mrs. Roper	0 4 4
Mrs. Mussell	0 4 4
Miss C. Gale	0 4 4
Mr. Paschen	0 4 4
Miss Fowler	0 4 4
Mrs. Hitt	0 4 0
Small sums	0 3 0

Collected by Mrs. A. Drake.

Mrs. Ann Drake	0 4 4
Mr. Thomas	0 4 4
Mrs. Crocker	0 4 4
Miss Roper	0 4 4
Mrs. Hitt	0 4 4
Hannah Bagg	0 2 2
Mr. Crag	0 2 2
Mrs. Christopher	0 2 2
Ann's Box	0 1 0

Collected by Miss S. Gale.

Mrs. S. Gale	0 5 6
Master W. Gale	0 4 6
Mrs. W. Symonds	0 4 0
Small sums	0 3 0
Public Collection	1 14 2
Little Annie's Box	0 18 0
Sunday School Box	0 9 11
Misses Hitt's Box	0 3 4
Mary's Box	0 2 0
Exs. 5s.; 8l. 7s. 8d.	—

ESSEX.

Braintree, Mr. S.
Porter

20 0 0	
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Halstead.

Old Independent Meeting.
Rev. W. P. Dottie, B.A.

Annual Subscriptions.

A Friend	0 10 0
Mr. J. C. Abbott	0 10 0
Mr. Wm. Barnard	0 10 0
Mr. Chas. Blomfield	1 1 0
Mr. Japh. Blomfield	0 10 0
Mr. Chas. Crisp	0 10 6
Rev. W. P. Dottie	1 1 0
J. W. A. W. Linsell	1 1 0
Mr. J. T. Linsell	0 10 0
Miss Paul	0 12 6
Mr. Chas. Portway	1 1 0
Joseph Sewell, Esq.	1 1 0
Mrs. Sewell	1 1 0
Mr. Benj. Sewell	1 1 0
Mr. Jno. Sudbury	1 1 0
Mr. J. Sudbury, jun.	0 10 0
D. Sinclair, Esq.	1 1 0
G. de H. Vaizey, Esq.	1 1 0
F. L. Wollaston, Esq.	5 0 0
Mr. Wallis	1 1 0

Collected by—

Ellen Fairbank	0 10 6
Mary Fitch	1 1 0
Miss Oakley	2 15 6
Mrs. W. Prior, jun.	1 8 6
Miss Sewell	1 19 4
Miss Sudbury	1 12 6
Miss H. Sudbury	1 6 0
Mrs. Thorogood	1 2 0

Boxes and Cards.

Amelia Archer	0 8 6
John Baker	0 5 0
Ellen Barnard	0 5 5
Susan Barnard	0 5 2
James Beckwith	0 5 3
James Brown	0 6 2
Mary Blomfield	0 9 1
Mrs. John Blomfield	2 15 0
From a Little Girl's Money Box	0 4 0
Friends at Maple- stead	1 10 0
Master Ernest Port- way	0 5 8
Miss Jane Ruffe	0 10 6
Sarah and Martha Spurgeon	0 9 10
Edwin Cooper Wallis	0 14 7
Mary Ann Wood	0 15 0
Fractions	0 0 2
Sacramental Collec- tion for Widows and Orphans	4 10 3
After Sermons	12 16 6
Public Meeting	4 10 0
Less Expenses	0 16 0
63 14 11	

GLOUCESTERSHIRE.

North Nibley, Legacy of late Miss Sarah Helm, per T. S. Child, Esq., less duty	90 0 0
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HAMPSHIRE.

Emsworth, Miss Howell	0 5 0
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Finch Dean.

Mr. and Mrs. Can- nings, for the Orphan Girl in Mrs. Sargent's School, Madras, named Elizabeth Lydia Cannings	5 0 0
Mrs. Cannings (A.)	0 10 6
Mr. J. S. Cannings (A.)	0 5 0
5l. 15s. 6d.	—

HERTFORDSHIRE.

Bishop's Stortford.
Rev. W. A. Hurdall.

Annual Subscriptions.

Mr. Wm. Taylor	2 2 0
Mr. Portway	2 2 6
Mr. Death	2 2 0
Mr. Johns	1 1 0
Mr. Wm. Bird	1 1 0
Mr. Mullinger	1 1 0
Mr. Jennings	1 1 0
Mr. Everard	1 1 0
Rev. W. A. Hurdall	1 1 0
Miss Death	1 1 0
Miss S. Death	1 1 0
Mr. T. Slater	1 0 0
Mr. Dodd	0 10 0
Mr. J. Slater	0 10 0
Mr. Burls	0 10 0
Mr. Cornwell	0 10 0
Mrs. Cornwell	0 10 0
Small sums	1 0 3
Collections at the In- dependent Chapel	33 0 0
Collection at Public Meeting	0 6 6
Missionary Boxes	20 0 0
Sunday School Child- ren	1 19 10
Ladies' Association	5 11 2
Exs. 12s. 8d.; 8s. 7s.	—

Hitchin District.

Per Mr. J. Callander.
Queen Street Chapel.

Collection	12 6 2
E. Roberts, Esq. (A.)	1 0 0
Ditto	(D.) 5 0 0
Mr. J. Callander (A.)	1 1 0

Red Hill.

Per Rev. J. Adams	3 0 0
22l. 7s. 2d.	—

Ware.

High Street Church.
Rev. Dr. Leask.

Collection	13 2 6
Anon., for India	1 0 0

Missionary Boxes.

Master and Miss Stokes	0 8 10
Misses Emma and Ellen Ree	0 6 5
14l. 17s. 9d.	—

KENT.

Sydenham, per Mr. Harris, on account	20 0 0
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LANCASHIRE.

East Auxiliary So- ciety, per S. Fletch- er, Esq.	58 0 0
Charley, St. George's Street Chapel, per Mr. J. Hodgkin- son	4 1 6

Little Dale, near Lancaster.
Collected after Ser-
mon in the Church,
by Rev. J. Dodson

6 7 3	
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Liverpool, the Ladies of Great George Street Chapel, per Mrs. James, for the Girls' School, Madras	14 13 0
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LINCOLNSHIRE.		<i>For the Widows' and Orphans' Fund.</i>	Castle Gate Chapel.	WARWICKSHIRE.
<i>Guinborough, per</i>		Sacramental Collection.....	Mr. Lewin, Treasurer.....	<i>Birmingham. A</i>
Mr. W. Cook.....	10 0 0	Mr. White.....	Ditto Public Meeting.....	Friend, by Rev. J. A. James, for the Chinese Mission, 300 0 0
MIDDLESEX.		Sunday School.....	304. ss. 7d.	
<i>Payle, P. Ibbotson, Esq., (A.)</i>	10 10 0	Children.....	Per Rev. J. Pattison.	WILTSHIRE.
Exbridge.		Mr. Caster.....	<i>Domguy.</i>	Per Rev. T. Mann.
Per Mr. S. H. Collins.		284. 15s. 2d.	Collection.....	<i>Bulford.</i>
Subscriptions.....	18 12 0	Wellingborough.	Mrs. Jones.....	Rev. J. Protheroe.
For Native Teacher.....	18 0 0	Cheese Lane Chapel.	Rev. Mr. Davies.....	Missionary Boxes.
<i>For Extended Operations in India.</i>		Rev. J. F. Poulter, B.A.	Mrs. Griffiths.....	Mrs. Ranger.....
After Lecture by Rev. J. Mullens, less printing.....	6 14 7	Collection after a Sermon.....	Donations for general purposes.....	Sunday School.....
A Friend.....	1 0 0	Quarterly Subscriptions.....	214. ss. 5d.	Mrs. Swatton.....
A few young Friends.....	0 13 0	Missionary Boxes.....	Marton.	M. Swatton.....
Sabbath Scholars.....	0 4 0	Sunday School.....	Collection.....	Miss Atkins.....
454. ss. 7d.		First Class, Boys.....	Missionary Boxes.	Miss Anna Godwin.....
NORTHAMPTONSHIRE.		Two Classes, Girls.....	Mrs. Meddin.....	Lot Pike.....
<i>Kilsby, Rev. H. Ault</i>	1 17 8	Infant School.....	Mr. Powell.....	Mr. Earnest Britton.....
Northampton.		Girls' School.....	Mrs. Paul.....	Mrs. Hickman.....
Castle Hill.		Collection.....	Miss Roberts.....	Edwin Kolfa.....
Rev. J. Bennett.		Collection, United A Public Meeting.....	32. 1s.	Rev. J. Protheroe.....
Annual Subscriptions.		Mrs. Nailor.....	24 4 5	Collection.....
Mr. Stevenson.....	1 1 0	Mrs. Mayes.....	SOMERSETSHIRE.	<i>Derizes.</i>
Miss Wilkinson.....	1 1 0	Missionary Boxes.	Bath Auxiliary, per	Rev. W. Kingsland.
Mr. Perry.....	1 1 0	Miss E. Charlton.....	J. W. Templer.	Annual Meeting.....
Mr. Chapman.....	0 10 0	Miss M. A. Burkett.....	Esq., on account.....	Proceeds of Missionary Bazaar.....
Missionary Boxes.		Master J. H. Thomas.....	100 0 0	Sunday School.....
Miss Ellen Bennett.....	3 0 0	Miss M. Curtis.....	STAFFORDSHIRE.	Mr. J. New.....
Mrs. Horne.....	4 10 0	Exs. 15s.; 224. 7s. 3d.	<i>Stafford.</i>	Collected by—
Miss Annie Perry.....	1 2 0	Yelvertoft.	Per Mr. J. Chritchley.	Mrs. T. B. Anstie.....
Mrs. Beeby.....	0 10 0	Rev. B. W. Evans.	Collected by Mrs. Silvester.	Mrs. Knott.....
Mrs. Muddiman.....	0 8 0	Collection.....	Mr. Silvester.....	Miss Slade.....
Miss Wright.....	0 5 1	Mrs. Hall's Box.....	Mr. Bishop.....	Miss Mary Elliott.....
Mr. Fisher.....	0 2 4	Collection at Swinford.....	Mr. John Wynne.....	Miss Baker.....
Juvenile Missionary Society.....	6 6 3	84. ss. 6d.	Mr. Coates.....	Missionary Boxes.
Anniversary Collections.....	18 8 0	NOTTINGHAMSHIRE.	Collected by Miss Bostock, of Rickerscote.	Mrs. Barlow.....
Collected by the Ladies' Working Society, for Articles to be sent to Rev. W. M. Blake, Calcutta, at his request.....	11 13 0	<i>Nottingham.</i>	Mr. Bostock.....	Miss Furbage.....
464. 13s.		Per Mr. A. Morley.	Mr. Chritchley.....	Miss Cook's Young Ladies.....
Commercial Street.		<i>For Extended Operations in India.</i>	Mrs. Kent.....	Mrs. Cumner.....
Rev. E. T. Prust.		Sums included in Special List.....	Mr. Finney.....	John Fell.....
Mr. Adkins, sen.....	1 1 0	Mr. Huff.....	Mr. H. Finney.....	Mr. S. Giddings.....
Miss Adkins.....	0 10 0	Rev. S. M'All.....	Miss Brown, Moss Pitt.....	Miss Emma Giddings.....
Mr. J. P. Adkins.....	0 10 0	Mr. W. Bell.....	Mr. Brown, ditto.....	Miss Charlotte Harding.....
Mr. William Adkins.....	1 1 0	Mr. D. Heburn.....	Mr. K. Payson.....	Maria Jordan.....
Mrs. William Adkins.....	0 10 0	Mr. G. Stanger.....	Miss S. A. Smith.....	Anne Kibble.....
Mr. Dadford.....	1 1 0	Mr. J. Farmer.....	Mr. Mills.....	Mr. Kingdon's Young Gentlemen.....
Mr. Grundy.....	1 1 0	Mr. Lockwood.....	Rev. G. Swann's Bible Class.	Mary Kingsland.....
Mr. Mumford.....	1 1 0	Mr. T. Elliott.....	Mr. J. Harrison.....	Jane Mullings.....
Mr. Notcutt.....	0 10 0	A Friend.....	Mr. R. Nisn.....	Miss Ellen Roach.....
Rev. E. T. Prust.....	10 10 0	Mr. R. J. Matheson.....	Mr. G. Phillips.....	William Rumbold.....
Mr. E. Parker.....	0 10 0	Mr. Preston.....	Mr. G. Woodhouse.....	Lucy Rumbold.....
Mr. Walker, sen.....	0 12 0	Mr. R. T. Chatwin.....	Mr. S. M. Mayers.....	Miss Sloper.....
Mrs. Walker.....	0 10 0	Mrs. Hemm.....	Sunday School.....	Miss Spenser.....
Mr. W. Walker.....	0 10 0	Mr. Batrum.....	Master K. Silvester.....	Mr. Seull.....
Smaller Sums.....	9 12 0	Mr. W. Burgess.....	Miss Mycock.....	Mr. Sivell.....
Sabbath Schools, for Madras Institution.....	6 15 8	Mr. G. Herbert.....	Longton Court House, Collection by Rev. G. Swann.	John Wheeler.....
Missionary Boxes.....	14 16 11	Mr. W. F. Herbert.....	4 0 1	Emily Wheeler.....
Collections.....	23 7 7	Sums under 12d.....	Exs. 21s.; 214. 18s. 7d.	A Family Box.....
744. 15s. 2d.		1204. ss. 5d.	Surrey.	A Friend.....
Peterborough.		Nottingham, Mr. E. Long, for the Female School, Madras	<i>Croydon.</i>	Fractions.....
Rev. A. Murray.		0 5 0	Annuit of the late J. N. Dancer, Esq., less Tax.....	524. 0s. 5d.
Mr. Caster.....	1 0 0	SHROPSHIRE.	4 17 6	Wootton Bassett.
Mr. W. Lound.....	2 0 0	<i>Shrewsbury.</i>	Kingston.	Mr. John Atkins.....
Rev. A. Murray.....	0 10 0	Collections after Sermons by Rev. E. Storrow.	Rev. L. H. Byrnes, B.A.	and Class.....
Mr. T. Rowell.....	1 0 0	Castle Gate Chapel, Mr. Lewin, Treasurer, less Expenses 13s. 4d.....	Juvenile Missionary Association.	Mr. H. Baker.....
Mr. W. Vergette.....	2 2 0	Pride Hill Chapel, Mr. W. Williams, Treasurer, less Expenses, 8s. 8d.....	Arrears for last year:	Mr. Dash.....
Mr. T. White.....	2 0 0	For Extended Operations in India.	For College at Madras.....	Miss Lucy Wiltshire.....
Collection.....	13 13 11	Collections after Sermons by Rev. W. Fairbrother.	For Mrs. Sargent's School at Madras.....	Master George Wiltshire.....
Sunday School Children.....	0 7 6	Swan Hill Chapel.	For current year:	Master Frank Wiltshire.....
Missionary Boxes of—		Mr. Nicholls, Treasurer.....	For College at Madras.....	Master James Thompson.....
Mrs. Maude.....	0 5 4	8 13 2	For Mrs. Sargent's School at Madras.....	Miss E. Smith and Class.....
Rev. A. Murray.....	0 2 1		304. ss.	Miss Dash's Card.....
Mr. T. Rowell.....	0 5 0		Norwood, J. Evans, Esq.	Miss Mackness's Class.....
Mr. W. Vergette.....	0 17 0		2 0 0	Mr. H. Blanchett.....
Mr. T. White.....	0 12 0			Mr. C. Smith.....
Second Bible Class, Girls.....	0 7 6			Mr. George Spackman and Class.....

<i>Wilton.</i>			Miss Miller, Canton	0	4	0	Mr. T. Jones.....	0	5	0	Mr. Robt. Ruth-	10	0	0	
Rev. C. Baker.			Miss Davies, Charles	0	3	0	Miss Jackson.....	0	2	0	ford, W.S.	1	1	0	
Collections.....	6	11	3	Street	0	3	0	Mr. Lindop.....	0	5	0	Mr. David McLaren	5	0	0
Sunday School Col-				Miss Tuckerman.....	0	3	0	Mr. Lewis.....	0	5	0	Mr. James McLaren	5	0	0
lection.....	0	13	4	Adam Street.....	0	3	0	Mr. Owen.....	0	10	0	Mr. J. A. Ranken	5	0	0
The Rev. Charles				Miss Boyd, Wellin-	0	6	0	Mr. Phillips.....	0	12	6	Mr. George Torrens	5	0	0
Baker.....(A.)	1	0	0	ton Terrace.....	0	6	0	Mr. Randles.....	0	5	0	Mr. Henry Craigie	2	0	0
Mrs. Baker.....(D.)	0	10	0	Miss Evans, Station	0	3	4	Mr. Sadler.....	0	10	0	Mrs. Wyld.....	2	0	0
Mr. Andrews.....	0	6	0	Terrace.....	0	3	4	Miss Simmons.....	0	7	6	Mr. James Duncan,			
<i>Boxes.</i>			John Cavil, Duffryn				<i>Cards.</i>				W.S.	1	1	0	
George and Ellen			Street	0	1	8	Miss Lloyd.....	1	0	0	Mr. James Napier	1	1	0	
Young.....	0	10	0	Miss Marsh, High	0	1	8	Miss Prince.....	0	3	6	Mr. William Auld			
George Deveral.....	0	3	5	Street.....	0	1	8	Miss Allmand.....	0	13	8	(additional).....	1	0	0
Frederick Brazier...	0	5	0	Miss Rogers, Friends'	0	0	11				Misses Cockburn	1	0	0	
Charles and Emma				Place.....	0	0	11	<i>Boxes.</i>			Mr. Geo. Simson,				
Stroud.....	0	11	0	Miss Morgan, Church-	0	1	2	Mrs. Cooper.....	0	11	6	R.S.A.	1	0	0
Thirza, Mary, and				ton Street.....	0	1	2	Miss Joughlin.....	2	4	0	Thank Offering	1	0	0
Jane Scammel.....	0	16	10	17. 9s. 6d.				Jno. Lloyd.....	0	3	0	61l. 4s. 6d.			
Annie Axton.....	0	8	4	Per Rev. W. Thomas.				Miss Jane Randles.	0	3	7	Legacies of the late			
Maria Hockey.....	0	5	8	Longstone.....	1	7	6	Miss Jackson.....	0	6	9	Mrs. Gray, per G.			
Charlotte Greenhall				Thomas Chapel.....	1	3	2	Mrs. Gerard.....	0	10	0	Cotton, Esq., viz.,			
Sarah Hopkins.....	0	8	2	27. 10s. 8d.				Miss James.....	0	8	7	from Moveable			
Elizabeth Harris.....	0	10	4	<i>Pembroke.</i>				Miss Davis.....	0	4	6	Estate.....	200	0	0
Elizabeth Williams				Tabernacle.				Miss Mitchell.....	0	11	0	Interest.....	19	11	3
Henry Greenhall.....	0	6	9	Per Mr. W. Trewent.				Mr. Jones.....	0	2	6	Less Duty.....	219	11	3
G. Blownman.....	0	10	2	Collected after Ser-				Mr. Francis's Class	0	9	0	219 11 3			
Sarah Haskett.....	0	4	0	vices.....	2	9	6	Sabbath Scholars ..	0	9	3	21 19 2			
Amelia Sanger.....	0	3	2	After Public Meet-				Collection.....	8	0	0	197 12 1			
James Cole.....	0	3	4	ing.....	1	16	5	Widows & Orphans	1	10	0				
Sarah Hopkins.....	0	1	11	<i>SCOTLAND.</i>				Exs. 9s. 4d.; 29l. 9s.				From Heritable Es-			
The Boy's Bible Class				Collected by—				<i>Aberdeen, Mrs.</i>				tate, duty paid ..	50	0	0
Day School Box.....	0	5	2	Mrs. Trewecks.....	1	2	0	K.M., for the India				247l. 12s. 1d.			
Fractions.....	6	0	4	Miss Morris.....	0	15	0	Fund, per Rev. D.							
<i>16l. 7s.</i>				Annie Tasker.....	0	6	7	Arthur.....	1	0	0	H. B. Dewar, Esq.,			
YORKSHIRE.				M. A. Truscot.....	0	8	4	<i>Craigdam, Collec-</i>				for the Native			
Bradford District, per				Alfred Richards.....	1	2	7	tion, per Rev.				James Duncan ...	10	0	0
J. Rawson, Esq.				Eliza James.....	0	8	9	E. R. W. Krause...	2	0	0	<i>Helensburgh, Public</i>			
On Account.....	77	6	7	M. A. Simmet.....	0	2	1	Dalkeith, East Uni-				Meeting, per Mr.			
Horton Lane Work-				M. James.....	0	2	0	ted Presbyterian				Cumine.....	4	14	0
ing Party, for Mr.				C. Miller.....	0	7	7	Church, Rev. Dr.							
Lechler's School,				M. E. Drinkwater.....	0	4	9	Brown.....	15	0	0	<i>Renfrew, collected</i>			
Salem.....	10	0	0	R. H. Trewecks.....	0	3	10	<i>Dundee.</i>				by R. F. Wardlaw,			
87l. 6s. 7d.				G. Owen.....	0	7	5	For Extended Operations in				Esq., and Mr.			
<i>Leeds District.</i>				H. Evans.....	0	5	7	India, per G. Rough, Esq.				Reid, for Printing			
Per S. Hick, Esq.				H. Tracy.....	0	10	9	Sums previously ac-				the Scriptures, by			
On account.....	157	0	0	E. M. Trewent.....	1	19	0	knowledgeed.....	55	0	0	Rev. J. S. Ward-			
Ladies' Society, for Female				M. Simon.....	0	6	7	Mr. James Neish ..	10	0	0	law.....	13	0	0
Education.....				J. Griffiths.....	0	2	1	Mr. Wm. Methven .	5	0	0	<i>Stirling, Legacy of</i>			
For Mrs. Sargent's				F. Saunders.....	0	2	1	Peace.....	5	0	0	late Mr. W. Rob-			
School, Madras.....	13	0	0	Sunday School Box.	17	1	1	Mr. John Durham...	3	0	0	ertson, per J. Da-			
For Mrs. Kennedy's				Miss Morgan.....	0	2	7	Rev. Robert Lang ..	8	0	0	vidson, Esq., for			
Ditto, Benares.....	10	0	0	A Friend.....	0	2	1	Mr. Alex. Lamb.....	2	0	0	Messrs. T. Fer-			
For Mrs. Lechler's				Fractions.....	0	0	4	Mr. John Moir.....	2	0	0	guson, R. Patter-			
Ditto, Salem.....	9	0	0	<i>Pembroke Dock, per</i>				Mr. A. Fyvie.....	2	10	0	son, J. G. Aitken,			
For Mrs. Gordon's				Mr. T. Devonald...	15	0	0	Mr. D. Cooper.....	1	0	0	J. Christie, W.			
Ditto, Vizagapa-				<i>Wrexham.</i>				Rev. Alex. Hannay .	1	0	0	Harvey, Trustees,			
tam.....	6	0	0	New Chapel, Chester Street.				Mr. J. Kennedy.....	1	0	0	Amount of Legacy	200	0	0
200l.				Rev. F. B. Brown.				Mr. Thomas Low ..	1	0	0	Less Duty and Exs.	21	5	0
<i>Pocklington.</i>				Mr. Allmand.....	1	0	0	Mr. James Morrice,	1	0	0	173 15 0			
Rev. W. White.				Mr. Broughton.....	0	10	0	<i>Blairgowrie</i>				IRELAND.			
Public Meeting.....	5	14	6	Rev. F. B. Brown ..	1	0	0	Mrs. Russell, Ditto.	1	0	0	<i>Balbriggan, Miss</i>			
Sunday School Mis-				Mr. Cumming.....	0	5	0	Mr. David Scott.....	1	0	0	Isabella Rust, for			
ionary Box.....	1	1	0	Amy Cooper.....	0	4	0	Rev. R. H. Smith ..	1	0	0	the Institution at			
Exs. 10s.; 6l. 5s. 6d.				Mr. A. W. Edwards.	0	10	0	A Friend.....	0	3	6	Madras in con-			
<i>Saddleworth.</i>				Mr. Ellis.....	0	5	0	Public Meeting at				nection with Rev.			
Per Mr. J. H. Kershaw.				Mr. Evans.....	0	4	0	Ward Chapel.....	8	4	1	J. Duthie.....	1	0	0
Delph, Collection ..	2	8	0	Mrs. Edmondson ..	0	5	0	104l. 7s. 7d.				<i>Baldy, Annuity</i>			
Upper Mill, Do.....	9	13	2	Two Friends.....	0	10	0	<i>Edinburgh</i>				of the late Mr.			
Exs. 12s. 6d.; 11l. 14s. 2d.				Mr. Griffith.....	1	1	0	Auxiliary Society.				Ebenezer Martin.	1	0	0
<i>Sheffield, A Friend,</i>				Mr. Harrison.....	0	5	0	Per Mr. W. F. Watson.				AUSTRALIA.			
per Mr. T. R. Smith	0	5	0	Mr. James.....	1	1	0	Laidlaw's Land Sab-				<i>Melbourne.</i>			
WALES.				Mrs. James.....	0	5	0	bath School.....	0	2	6	<i>North Collingwood,</i>			
<i>Cardiff.</i>				Misses James.....	0	10	0	H. H.....	1	0	0	Sunday School,			
Trinity Chapel Sunday				Mr. Jas. Jackson ..	0	10	0	For Special Indian Fund.				per Rev. J. Miram	10	0	0
School.....				Mr. Josh. Jackson ..	0	10	0	Terrace.....	20	0	0				
Per Mr. W. Lewis.				Mr. R. Jones.....	0	10	0								
<i>Boxes.</i>															
John Allen, Canton	0	4	0												

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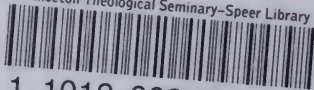
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